



THE PRAYER ANSWERED.

BY MRS. A. N. STOW.

"What service can I render Thee, O Lord?"
I asked on bended knee;
"By all the universe art Thou adored,
Yet heed my humble plea."

The answer came in accents soft and sweet:
"Thy prayer is heard, dear child;
Henceforth to walk with Me I'll guide thy
feet in pathways undefiled."

"So, by thy holy life to Me thou'lt bring
What service most I prize.
No mighty deed of thine shall mortals sing;
No lettered shaft arise."

To tell thy worth when 'dust to dust' is
given;
But, chronicle by Me,
Thy lowly deeds shall bring thee joy in
heaven
To all eternity."

I rose to live a life unspotted, pure;
To do my dear Lord's will;
In meek submission every ill to endure,
To suffer and be still."

I rose to follow where His pierced hand
Should show to me the way,
Sure it would lead at last to glory-land,
Where reigneth endless day."

MACAULAY AND CHRIST.

BY REV. C. ADAMS, D. D.

Macaulay passes before us as one of those numerous celebrated authors of the century who, throughout their extended writings, give but slight evidence of any personal interest in Christianity, or any personal experience of its power over their own hearts. He was of pious parentage, grew up a correct and studious boy, evincing, from the first, rare abilities, and not having passed the flower of his youth before becoming celebrated as a writer, with the fairest prospect, also, of celebrity at the forum. We trace him throughout his honorable parliamentary and diplomatic career—his ability and success in India as a member of the Council and his acknowledged brilliancy and power as an essayist and historian. In each of these great departments he walked as no common man. We see splendid endowments, wonderful industry, prodigious reading, and immense learning—all associated with an admirable judgment, a generous ambition, and a lofty patriotism. We discern, withal, eminent social and private virtues. He was a most affectionate and devoted brother, an ardent friend, sympathizing and liberal, almost to a fault, with such as sought his charitable aid, and was characteristic throughout as a gentleman without reproach.

Yet, with all such excellences, intellectual, social and moral, there appears no semblance of piety. He passes before us simply as a man of the world, whose views were all worldly. There is joyousness, but no praise; singular prosperity, but few or no aspirations of gratitude to the Author of every good and perfect gift; reveling with books beyond all men, but with the slightest notice of the Bible; company and good cheer on Sundays, but little evidence of church-going, and no evidence of any religious devotion. In his travels through European countries, he is a connoisseur in such matters as churches, church ornaments and architecture; but there is an utter ignoring of their spiritual significance and sacred purposes.

As Macaulay's health declined and his end was evidently drawing near, there was still no up-looking, no glance at the great beyond, no apparent care or thought touching the momentous sequel. The entire vision is still worldly, not to say trifling. "I have thought, several times, of late," he says, "that the last scene of the play was approaching. I should wish to act it simply, but with fortitude and gentleness united." Shortly before his death, he writes again: "I felt as if I was twenty years older since last Thursday—as if I were dying of old age. I am perfectly ready, and shall never be readier. A month more of such days as I have been passing of late, would make me impatient to get to my little narrow crib."

Nor did he linger another month before reaching his "narrow crib." Nine days after the above writing he passed away. But alas, for such living and dying of men whose great names must live long in history! Though, as in the instance of Macaulay, they speak or write no word prej-

udicial to Christianity, yet they bear, in all their writings, but slight testimony in its behalf; and so far as regards their own personal hopes, "die and make no sign."

A COLLEGE FOR SANTIAGO, SOUTH AMERICA.

BY REV. WM. TAYLOR.

MR. EDITOR: I know that you and your readers are greatly interested in my self-supporting missions, and in our "Boston boys" in South America. They held their second annual Conference in January last, in Valparaiso, and a blessed season of refreshing they had. They are not officially organized, yet they are true to Methodism. Among other liberal devices, they resolved to found a college in Santiago, the capital of Chili, and elected Prof. Wm. A. Wright, one of our Boston University boys, as principal. This enterprise was projected by our preacher in charge in Santiago, Rev. Ira H. LaFetra, also a Boston boy. I had shipped books, etc., for it, before I heard of Brother Wright's election, in which choice I fully concur. The following is a letter from him:—

Conception, Feb. 1, 1880.
REV. WM. TAYLOR: In my letter of Jan. 28, I wrote you much of our need in the Santiago school, and that we wished three teachers immediately. This school should very soon own its buildings. Some of the advantages would be the following:—

1. It would give the school permanence. It is sometimes appalling to me when I think of the insecurity of some of the projects here as illustrated by my own school in Conception. One day I was planning for large things during the coming year; the next I was puzzled to know how the school could continue at all. Not much can be done in school work in less than ten years.

2. It would enable us to compete in prices with the Catholic schools, which now underbid us by 30 per cent., and, as a consequence of this,—

3. We would reach not only the aristocrats, who are the least hopeful people to work with, but those a few degrees lower, with whom every reform the world has known has been carried on.

4. It would remove us from the annoyance of little petty competition, which may be just important enough to ruin us.

5. Most of all, it would give backbone to our system of instruction. As long as we are in a hired house, we are absolutely in the power of the capricious patronage of the people. I think this school ought not to compromise its entire future by starting without the Bible. It should have a simple, inoffensive, religious exercise consisting of reading the Bible and a short prayer at its opening. This can be done, and give as good or better satisfaction in the end, as under any compromise, but there must be a reserve that can carry it through any temporary pressure brought to bear against it. This reserve is best when in the form of buildings. I think we ought to start out with the proposition to raise \$25,000. If \$10,000 can be raised in the States by contribution, \$5,000 can be raised here in the same way, and \$10,000 can be raised by a scholarship plan. We ought not, and could not, rest very long at \$25,000. That should be doubled before ten years, but that should be the first stake we should set. Already I have made an appeal for a large contribution from one man, and propose to push this matter by whatever means possible until this sum is reached. If your judgment approves the plan, it will greatly aid in some way you can authorize me to the people for the collection of these sums. I wish that contributions may be made not to me, but to the association, as the property must be held in its name and not in mine.

I am impressed that we must plant ourselves permanently in some such way. There are persons here who would do grand work among the natives if they could have a little instruction. They cannot get this instruction unless it is supplied at a mere nominal cost. The self-supporting work cannot supply free tuition. There is a man in Santiago whom we would like to lay our hands upon, and who is thirsting for the instruction we wish to give him, but we can do nothing for him, because every effort we make must simultaneously be a stroke for God and a means of support. This man, with a year's instruction, would do more than half a dozen men sent here.

There is a call already in Copiapo for theological instruction, but we are helpless in that direction now. By the grace of God we will have a theological school here somewhere, before three years; but it would be a grand step in that direction if we could have a building where we could live a little while, even though we received no pay. Here are some propositions concerning the character of the school, which have been suggested to my mind, to receive additions as they are suggested:—

1. This college should be under the control and patronage of the South American Evangelical Association; 2. All moneys donated to it should be applied in purchasing buildings, to be used forever for educational purposes; 3. The school should embrace a complete college course for girls and boys, in separate apartments, a preparatory course, and a Kindergarten department; 4. The school should be Christian, but not sectarian. With some such propositions as these, I wish to go to individuals for contributions to the one college on the west coast of South America, which belongs to Protestantism. W. A. WRIGHT.

Now, Mr. Editor, while we are providing so largely for the education of the people of North America, why not extend the range of our liberalities, and plant at least one good college in South America? If the Lord shall stir the hearts of any of our friends to help Prof. Wright to raise the said \$25,000, let them open communication with him direct, or make their proposals or offerings through our good brother, J. P. Magee, 38 Bromfield Street.

The South American Evangelical Association was organized at their recent Conference, and the whole movement is in the hands of our Methodist heroes and heroines—classical, and for the most part theological, graduates of Boston University. To help us found institutions, and pay the passage of our missionaries, does not in the least infringe upon our self-supporting principle, which from the beginning I defined to mean the support of all our ministers and teachers from indigenous resources furnished by the people they serve, according to St. Paul's rule: "They that preach the Gospel should live by the Gospel, and the laborer is worthy of his hire;" and that the persons who receive our spiritual things, should minister in return "of their carnal things." (See "Four Years' Campaign in India," page 396.)

I commend Prof. Wm. A. Wright as every way worthy the confidence and patronage of our people everywhere, and I hope the Lord will move them to help him liberally in his great undertaking in Santiago.

WOMEN VOTING FOR TEMPERANCE.

BY J. C. AMBROSE, A. M.

The Christian temperance women of Illinois have taken one town by their ballots. With small bits of paper, bearing the magic negative device, "No license," they have cleansed Keithsburg of its saloons; they have rescued its perishing.

The world is hardly prepared for this announcement, but it is not less a fact that some of the women of Illinois at last enjoy a qualified suffrage under the sanction of law. Only last week one hundred and sixty-five women in the village named cast ballots on the issue whether it should continue to license the sale of liquor or prohibit it the same. That number included nearly all the women, the population of the village being only 1,000; and not one woman was known to vote the "license" ticket. The women of other towns are to vote April 20. But you ask, How is it that they are permitted to vote? and to vote in some towns, though not in others? I will tell you.

The Christian temperance women of Illinois have, perhaps, been active beyond those of some other States. Their trust in the higher power is large; but they also "keep their powder dry" and put it into service. They have enjoyed in their leader for several years an inspiration to activity not universal. The cause has few such managers and advocates as Miss Frances E. Willard; and now that she has become president of the National Union, her successor as the head of the State Union, Mrs. Elizabeth G. Hibben, is not unworthy of her mantle, while eminent among her aids are such women as Louisa S. Rounds, Miss Mary A. West, Mrs. Sue M. D. Fry, Mrs. T. B. Carse, Mrs. Henry, Mrs. Wells, and Miss Kimball.

The world knows something of their "Home Protection" effort a year ago to secure from the legislature the ballot for women in local temperance contests; that 90,000 women and 85,000 men petitioned for that movement; and that the bill which was to make their demand a law had

a majority among members, but fell one short of the requisite two-thirds in the popular branch. But though they failed to win the chief prize at that time, they had the pleasure, in the succeeding spring elections, of seeing more than 800 towns decide the license issue by ballot, and more than 600 of them adopt prohibition. This was largely the result of the women's winter canvass for signatures to their petition. They found that these towns voted in the matter under a general incorporation law which left it optional with each town-board to submit the question or not.

They searched that law and found it to confer upon the local authorities of each village or city organized under it the unconditional "power to license, regulate and prohibit the sale or giving away of any intoxicating malt, vinous, mixed, or fermented liquors." The ladies sought the most eminent legal construction of that clause, and were fully confirmed in the opinion that, under it, local municipal boards had entire power to submit the license problem to the vote of the women within their corporate limits jointly with the men, or to women alone, or to any other test they pleased. Here they saw a chance to capture many towns for temperance, if they could move the local boards to admit them to a vote in the matter.

The Women's Christian Temperance Union for the State accordingly distributed to its numerous local Unions petitions addressed to the authorities of their several localities, and closing thus: "We earnestly desire that provision be made, by special ordinance, for a vote on the question of legalizing the liquor traffic here, and that in such vote women be invited to share." These petitions were circulated among both sexes and quite generally signed. The proposition has seemed to carry the common sense of the people; but many local boards are conservative, and even to follow conviction, without a pre-condition. In Keithsburg, for instance, where there are only about 400 men and women above twenty-one years of age, 300 signed the petition; and yet it is a "river town" on the Mississippi, where whiskey has always had easy flow. The board of trustees submitted the issue to all persons of lawful age and residence; and prohibition was installed by a generous majority.

The result is a good one, in consonance with religion, and promotive of morality in its many forms of virtue. But some will wish to know if the process of reaching it is good in its influence upon both women and men. I think so; but let me give you the facts for your own opinion.

The voting occurred on Monday; the preceding Saturday and Sunday were largely devoted to public meetings for prayer and addresses in aid of temperance. Nor was the God of battles forgotten on Monday. The women felt that personal interest in the general result which led them to postpone "wash-day" till Tuesday; and at 7 o'clock A. M., fifty of them met in church and gave two hours to prayer. They voted singly and in groups through the day, like men; and even the men who opposed them respected them; no man was drunk; no man was uncivil in word or conduct to either woman or his fellow-man. Old women and young women voted, and exhibited a marked instinct for the right side, but no fear in voting their convictions; they seemed honest above policy. In short, the polls all day presented a home-like, parlor-company appearance. It was good to be there, for the conduct of the day refuted all that list of slanders about evils accompanying woman to the polls.

Evanston, Ill., April 13.

LETTER FROM NOVA SCOTIA.

Has Dr. Trafoen recently been in this loyal Province of Her Britannic Majesty's Dominions? How otherwise could he have written that article on "The Church in Slumpville?" It cannot surely be that in New England such a condition of ecclesiastical terrorism—"snuffing" he calls it—exists in our day! It would be difficult to persuade some people that private notes of our principal Methodist difficulty here have not been sent to him, and a story manufactured with such

adaptations as may seem to point at Uncle Jonathan's instead of John Bull's territory. Brethren Crusty, Quicksight and Jolly are of pure Nova Scotia breed. We can vouch for that.

Seriously, this question of consistency as regards the stationing of itinerants, and all its conditions of principle and profession, together with the embarrassment, humiliation and jealousy which grow out of the modern system of ferreting and correspondence, has been agitating our Conference in these parts for some time. A discussion has just been closed in our church organ, which has not mended the difficulty. An attempt was made to obtain a vote from the quarterly meetings decisive of the question; but few, we presume, will be disposed to take arbitrary action at Conference, which might have the effect of engendering even greater dissatisfaction than already exists. The division of our territory into small Conferences, each having comparatively few first-class stations, though having a large proportion of first-class men, has helped to aggravate the trouble. But now that the blood of our oratorical and literary heroes is up to the fighting-point, we foresee an early issue. These agitations in Methodism, which involve much feeling and discussion, have usually an amicable ending. They serve the purpose of the War of the Roses; they are destructive of petty tyrants while they last, but the throne of authority and law is established more firmly at the close.

The history of this Province, when it shall be placed on paper, will be found to contain a repetition of many kindred conditions among the populations of both our country and ours—a patient, quiescent disposition, waiting, hoping for prosperity, imagining ever that good times are ahead, while actually they are already far beyond the times in some other parts. The writer resides, for instance, in a locality where nature has given us a double advantage. The soil would bountifully repay cultivation for crops of cereals alone; but in addition there are the climate and fertility which produce fruit—especially apples—in such variety and abundance that they ought to enrich a country had it no other resources. Imagine the advantages. It costs but about from fifty to seventy-five cents to set out an apple-tree, including piece of ground. In six years the tree begins to bear fruit. There are many orchards which average each two and three barrels of apples to the tree. I see trees every day that have been bearing for sixty, eighty and a hundred years, all the time growing in size and fruitfulness. Considering that the annual cost of attention would be twenty-five cents per tree, the revenue is equal to about 300 or 400 per cent. on the investment. Talk of a big bonanza! While there are six hundred square miles of such soil, unplanted, in Nova Scotia alone, why need we sigh for good times?

So prolific is this country in regard to apple-trees, that I have found good fruit growing in the forest, six miles from any highway, the seed deposited, doubtless, by cattle in their wanderings. Yet the steamer which left our wharf yesterday carried away one hundred and thirty young men, the third or fourth freight of the kind for this season. They have gone to Boston, mainly, by the way. Take good care of them!

There are extraordinary comforts here in the summer months, which ought to be known to your sorrow-weary, feverish Methodist preachers. A land equal in beauty to your most picturesque resorts lies not far away on either hand—rivers, lakes, sea-coast and mountains. You may read "The Lotus-eaters" by day—seeing the poetry translated meanwhile in the lazy conditions of nature at tropical heat—then to bed, where you enjoy two quilts and a blanket. There are parsonages whose latch-strings are always outside to the strange brother or sister, and Methodist pulpits so ample that they may contain two or three besides the pastor. We remember Brethren Magee, Butler, Clark and others at our annual Conferences in June and July; but we have no photograph as yet of either Dr. Peirce or Brother Wood. Come to our Conference doors, brethren, and you need no other certificate than a copy of ZION'S HERALD.

If you can bring others with you, all the better. Our first Conference will be held in the town of Truro, Nova Scotia, beginning the third Wednesday of June. A. W. N.

Scotia, beginning the third Wednesday of June. A. W. N.

BE OF GOOD CHEER, BROTHER!

BY REV. BENJAMIN M. ADAMS.

Did your appointment as read off by the Bishop sound to you like a sentence of banishment or death? Did you have such hard thoughts of the appointing power, or some other power, that you more than half resolved to do something desperate? Well, it was hard; but one of the liabilities of the system. Don't leave me now and say I am "unsympathetic," and have "no right to say a word." Wait a moment! I have been just where you are more than once or twice, and know your feeling exactly. Let me talk to you. The place where you are may be very uncongenial, the people far below your grade, your past services may make you think you deserve a better place, etc., but it is a place to work. Trying to save a soul is Christlike—anybody's soul. Jesus preached one of His best sermons to a very disreputable woman at the well of Samaria, and seems to say to us, "Follow Me, in just such work." Surely, the Master did His best there, and so happy was He in His work, He declared He "had meat His disciples knew not of."

"But the salary is very small." Yes, but don't cry about it. Earn all the people give you, and if you must starve, do it gamely. Never "show the white feather," if you do starve. It may be a penurious church needs a starved martyr to awaken her to the needs of her ministers. Whatever comes, hold up your head before the people, the presiding elder and the bishop. Keep all your troubles below your collar button. Jesus knows, and He will strengthen your heart. Your bitter mercies will be the sweetest in the end. Get happy in prayer, and keep so. Your face must shine though all others may be dark. A poor Frenchman taught me a lesson once. His lot was a hard one, but he was smiling and polite. His clothes were very threadbare and scant, yet his collar was always clean and his shoes shining. He said, one day, "If ze two ends of von leetle man like me shine, it is very leetle matter vat is between." I've found a good deal of sense in that. Top out a threadbare suit of clothes with a shining face; that style of countenance will never go out of fashion.

Cheer up, brother! Make up your mind to win in "Hardscrabble." Never mind if nobody else ever has done anything there, you will. Pray until you are as happy as you can live. Visit in every open house as far as you can. Talk about nothing but religion. Go to your pulpit to do your best every time. You don't know who hears you, or hears of you. Preach short, plain and strong. You will surely win. May God bless you!

THE STATE OF IRELAND.

BY REV. ROBERT HAZLETON, M. A.

Ireland, it is said, is England's difficulty, and as justly may it be said that Ireland is the world's unsolved mystery—a land of extremes, of loyalty and rebellion, happiness and discontent, high culture and gross barbarity, learning and ignorance, large proprietors and homeless poor, abundant wealth and squalid poverty, strict temperance and beastly drunkenness, good neighbors and vile assassins, earnest industry and determined idleness, pure religion and vile superstition, genuine godliness and reckless wickedness; and therefore it is that bright and dark pictures of Ireland have been painted in America according to the view taken by the monk or the demagogue, as it suited their purpose. The present cry of Irish distress and starvation, which is now echoed in all lands, arises more from the political defeat and disappointment of a fallen, forsaken and dying party than from any other cause. True, we have had a poor harvest, and the large supply of American produce has lowered the prices of food to the joy of thousands, so that farmers will not lay up much in bank this year; but no one can hold the government responsible for bad weather, and the landlords cannot prevent "free trade." A protective tariff on foreign produce would raise a revolution in England.

As to the present distress, it is not national, it is not general; in nine-tenths of the country there is no want of food or employment. In a portion of the west, where the land is poor, and

the people are improvident and ignorant, there is always poverty, and this year it may be a little more felt than in the last few years, owing to the late harvest and bad fuel, but the need can be well met in Ireland, and would be supplied even if America had paid no attention to self-appointed Irish political demagogues. The Duchess of Marlborough's fund, and other charities from England, and government loans on easy terms for public works, more than meet the necessity. Several Roman Catholic priests in the town and neighborhood in which the writer of this paper lives, would have nothing to do with the charities sent, and have publicly declared them unnecessary. At the same time there are others who say that help is needed, and gladly accept the Duchess's charity; and as there will be abuses often in public charity, drunkenness has been much on the increase within the last few weeks.

"Ireland for the Irish"—and a poorer Ireland it would be; and yet this is what is implied in the clamor for "just land laws," "peasant proprietary," "fixity of tenure," "home rule," and "repeal of the union;" for these simply mean, in the minds of the Celtic race, separation from England, confiscation of property, the banishment or murder of all Protestants and people who do not trace their descent to some O'Flaherty, O'Donnell or O'Neill. The demand is as unreasonable and unjust as any claim Indians might make in your country to the States of New York and Maryland. Many of the landlords in Ireland purchased their estates at high prices, and they are not receiving more than three per cent. on their capital; and let it be remembered that Ireland has just the same laws as England, Scotland and Wales, with this exception, that Ireland is less burdened with taxation than any other portion of the United Kingdom, and the Irish land act passed during Mr. Gladstone's ministry gives power and privileges which are neither possessed nor asked by English farmers. What Ireland wants is the Gospel and freedom from designing political adventurers, drunkenness and idle habits. Emigration would be the next best thing, and if the money sent to Ireland were used for free emigration to some settlement in the neighborhood of Salt Lake, the Irish dislike to polygamy and the temperance of the Mormons might work together for good to all.

BISHOP HAVEN.

It is with deepest regret we hear, in Ireland, the sad news of Bishop Haven's departure. On first receiving the intelligence, my heart was stricken with a deep sorrow, and I said, one of Ireland's, nay, one of the world's, best friends is gone. A prince and a great man is gone. "Howl, fir trees, for the cedar is fallen!" Take him all in all, never shall we meet his like again: like the Master, he was always on the side of the weak and needy. The colored people, therefore, found in him a father and a friend; their cause was dear to his heart. On my first visit to America he was editor of ZION'S HERALD, and I found in him a true and valuable friend. He helped me much in my work for Methodism in Queensdown, and afterward when I met him at the General Conference as Bishop Haven, he was still the genial, kind and sympathetic spirit, and his name and influence aided me much in my efforts for Wesley College, Dublin. Since I visited your country I have often spoken of your chief officers and leading men in the Church, but of none more warmly than of Bishops Haven and James. These men I loved above almost all men, and the hope of meeting them in a better world makes heaven more dear to me.

Since I attended your General Conference, I often think how wisely directed the Church has been in the choice of her chief officers, and although the Lord has taken two of them home, He is preparing others to guide the hosts of your Israel to greater conquests. Some of the men nominated at the last election of bishops are still living and eligible; eight years of additional experience in church service will add to their suitability. I shall watch with prayerful anxiety to see worthy successors to Bishops James and Haven.

We often accomplish more by indirect than by a steadfast aim, and thus an aggressive goodness, so absorbed in what it ought to do or is able to do that it has neither time nor need to think what it ought not to do, is "a perennial, fire-proof barrier" against temptation. An enthusiastic virtue whose hands are hands of helplessness, whose eyes are looking after the needy, whose feet are sore from running out-wards of mercy, is a better safeguard than earth-works of caution and a yanked watchfulness over one's own virtue. "Overcome evil with good."—Golden Rule.

We have heard of a mine subject to sudden inundation from a subterranean stream. To protect the miners a bell was made to ring automatically until the water rose to a point of danger, then it ceased ringing. That silence indicated danger and bade the miners flee. So the silence of God in the soul of the believer, is heaven's warning. Happy he who gives such heed to that awful stillness as leads him to renew his cries to Him who never refuses to answer the cry of penitent and believing souls.—Northern Christian Advocate.

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ZION'S HERALD.

THURSDAY, APRIL 22, 1880.

The work of president-making has commenced in right earnest. The different State conventions are electing delegates for the great nominating assemblies in Chicago and Cincinnati. The work of personal denunciation also breaks out in partisan papers with fresh bitterness. One might suppose the conspicuous gentlemen, now in nomination by the gift of the nation, were the most infamous of our citizens. Even a woman's hand, in one of our leading religious sheets, pens as scorching a moral and political exhortation of a New England candidate for the office as any that can be found in the most violent party sheets. The wonder is, if her assertions are true, that an intelligent and virtuous constituency should send such a man, by a large vote, to the Senate of the nation. Her merciless pen has, also, done full justice to her sharp objections to another popular candidate who has already had a presidential experience. It is well that these anti-election estimates of character die with the hour of their birth and do not become biography or history. The same things were said of Washington and all his successors. These men are not perfect, but in the actual comparison with their fellow-citizens, their characters are not so shaded as under the brushes of these hostile political artists. Massachusetts Republicans express their preference, through elected representatives, for Senator Edmunds of Vermont—a worthy man every way—but do not bind their nominating committee to this candidate alone. For a second choice, Gen. Grant would probably command a majority of her votes. Messrs. Blaine, Sherman and Washburn would either of them, if nominated, unite the party suffrage. The ex-President and an ex-Massachusetts Governor would make a popular ticket for many who see in such a combination an admirable adaptation of character and experience to the political demands of the hour.

We have heard reports from a large number of the new appointments. "The king is dead. God save the king!" There is no interregnum. The predecessor in the pastorate went away loaded with loving messages and substantial gifts; the new incumbent is met at once with a hearty reception, with expressions of satisfaction and promises of warm co-operation. We have not heard of any lack of fraternal concurrence with the late appointments. Already, as is apt to be the case, evidences of fresh religious interest show themselves. The new gifts make lively and deep impressions, and if faithfully followed up will insure the most grateful spiritual results. There are hopeful signs that the present year will be a fruitful one in our churches in the highest moral and religious mission of Christian disciples. Would that all secondary matters might be kept in abeyance for the one great end now to be chiefly sought for—a thorough recovery of moral power and holy lives in the ministry and membership!

The one way now to secure the return of the lost sanctity of the Sabbath, is by filling the day with such effective and attractive religious services that the calls for recreation will be unheeded. Sabbath raises the old Lord's Day out of its worldly grave into which it has sunk. Speeches in Conference and preachers' meetings will be equally ineffectual. Preaching about it in the pulpit will have little influence. A revival of pristine piety, an awakened religious interest calling people to the sanctuary, lively and spiritual exercises during the day, will offer superior attractions to slumbers at home or rides in the country. It is hopeless work to fight back, in a hand-to-hand encounter, the inroads of worldliness and the raids of the great adversary. It is wonderful how a revival of pure and undivided religion in one blessed freshet of the waters of life sweeps away all these inimical encroachments on holy ground, and gives the whole field to the disciples of Christ. A true revival will give us back the Sabbath, save us from the evil leaven of worldly amusements, correct the vices which undermine character, inspire high and holy ambitions for usefulness, and send forth young Christian

disciples as eager and successful laborers in the Master's vineyard.

When Samuel Budgett, a distinguished English merchant, was dying, he said: "Riches I have had as much as my heart could desire, but I never felt any pleasure in them for their own sake, only so far as they enabled me to give pleasure unto others." This dying confession of a rich man is worthy of being noted and remembered by every young aspirant after wealth. It teaches the wholesome truth that none but the most sordid natures can find any pleasure in the mere possession of riches. No millionaire is happy merely because he owns a million of dollars. Ordinarily that fact entails vexations, cares, and duties which burden and disgust him. But when he uses money to feed the hungry, clothe the naked, instruct the ignorant, and build up the cause of Christ, it becomes a fountain of blessing to his heart. He is then an imitator of Him, who owning all things, can receive nothing—even of God who is ever giving. Hence the rich man by giving grows God-like in act and in nature. The pleasures of his benevolence cause him to take higher delight in giving than in gaining, and his charity pierces his natural covetousness with a destroying sword. But for this right use of money, he could not be both rich and innocent.

A FAVORABLE HOUR.

The churches have been passing through a trying period for a few years past. The depression in business, while it has caused the loss of scarcely any of our houses of worship, has made the debts upon them a severe burden. The loss of property on the part of leading members of the church, and numerous removals incident to changes in business, have greatly embarrassed the current finances of many of our, heretofore, prosperous churches. There has been a heroic struggle for years to meet these providential incidents, and in a large number of instances wonderful results have been reached. In these depressing times, by remarkable sacrifices, not a few of our churches have been entirely relieved from debt.

To accomplish this, and still meet the current expenses, the whole energy of the membership has been devoted to this semi-secular but vital object. All possible devices for money-raising that were not morally objectionable, and some that were, have been used to meet these distressing exigencies. Fairs and festivals, sales and rural fairs, dramatic readings and exhibitions, socials and concerts, lectures and "turkey parties" have taken the place of social religious services; and the devotion and energy heretofore directed to the great mission of the church on earth have been yielded to the debt-paying enterprises.

It could but be the result of such movements that there should be a loss of spirituality in the membership and of moral power in the social and public services of the church. A worldly activity has taken the place of high religious fervor, and a loss of relish for the self-denying work of prayer and personal endeavor for the salvation of unconverted men and women. The expedients that have been tried to recover the tone of piety in the membership have not been very successful. Evangelists have been sought for, and short periods of sharp and galvanic excitement and awakening effort. Individual members of the church have been quickened, a fresh service of ecstatic songs, having little relation to real Christian experiences, has been added to the social meetings, awakening a little more outward interest in their attendance, and some souls have happily been brought into the church. With all this a general spirit of consecration to God has not been aroused; few profound and permanent experiences of the searching, and cleansing, and inspiring work of the Holy Spirit have been witnessed; and after a short space the church has settled back again into its former condition of routine service with little manifestation of fruitful Christian faith and love.

For a year past many of our churches, weary of this dreary succession of spring and winter, and especially of this attempt to force a season by temporary hot-house cultivation, have been seeking for the old paths, and inquiring the reason for the wonderful efficiency in other days of the long-established and simple means of grace. Pastors and people have been inclined to unite together in a common exercise of fasting and prayer for the outpouring of the Holy Spirit and the thorough reviving and sanctification of the membership. Some signal and blessed spiritual results have followed such a course as this.

Has not the hour now arrived for a general movement among our churches? Prosperity has been vouchsafed by a gracious Providence, after a long period of distress to the business world. Thoughtful men have been taught that the legitimate

prosecution of industrial and mercantile pursuits is better, in the long run, than temporary excitements of speculation and occasional accidents of good fortune. So in the religious world God is infinitely more disposed to bestow His gracious and fruit-giving Spirit than these earthly blessings, and He has taught the Church that the diligent use of the appointed means is better than any forced excitement from human measures, or artful devices of human ingenuity. God is always ready to pardon; Christ ever liveth as the Mediator for man; and the Spirit is the true light that enlighteneth every one that cometh into the world. What is needed is a new departure in the churches; a general awakening to the personal, spiritual condition of its members, a fresh consecration and earnest prayer for the baptism of the Holy Spirit, and a renewed entrance upon individual service for the salvation of others.

There is a great danger of wasting invaluable spaces of time. Through the established custom of the hour, July and August are given up to recreation, and many will hesitate to enter upon pronounced service now, because this vacation period seems so near. God forbid! Death and sorrow have no respite. A true revival is the best possible preparation for a safe and happy period of release from severe labor. There are nearly three of the best months in the year now before us for Christian endeavor. Say not four months and then cometh harvest; the fields are already white. These religious eras—the commencements of ecclesiastical years—are periods to be carefully improved. They are happy hours for renewed endeavor. The churches never needed a heavenly reviving more than to-day, and were never in a better condition to receive it and to be profited by it. Let the voice of their divinely-appointed leaders be heard saying, "Sanctify yourselves, for to-morrow the Lord will work wonders among you."

PRUSSIA AND THE POPE.

During the long conflict between Prussia and the Holy Pontiff, there has been a great deal said about Bismarck's going to Canossa in the end, but it now turns out that Canossa is inclined to come to him. It looks at last as if the struggle were about to come to an end by conciliatory propositions on the part of the Pope, who has written recently a letter to the deposed Bishop of Cologne, in which he warns him to take measures to hasten the reconciliation between the Romish curia and the government of Prussia. The Pontiff gracefully yields on one of the most important questions, namely, that of previously announcing to the State the names of priests about to be appointed to parishes, with a view of obtaining the consent of the civil authorities before assuming functions. This is the key of the position for the adoption of the law in May of 1873 in relation to the training and culture of the priests before appointment, and was the first open contest between the State and the Catholic hierarchy. The pleasant news was virtually first announced by Bismarck to a company of the deputies whilst at his dinner-table, and with the conviction, also, that the Pope would soon make other concessions that would render it possible for Church and State to live together in peace; and thus this "culture struggle," as it has been called so much in German—*Culturkampf*—seems to be approaching a solution.

With this conciliatory movement on the part of the Pope, the government will doubtless respond in the same spirit, and thus make farther concession on the part of the clergy the more easy. These May laws contained more in spirit than in letter, and it will not be difficult to abolish them and live if the papal power will cease to cultivate antagonism towards the State. The latter never sought the strife, but was wholly occupied in maintaining its civil rights over the priests whom it paid, and who were to obey the State as well as the Pope. Careful measures now on the part of the latter will soon secure to the Catholics of Germany full liberty and religious peace—a condition which they have been for years longing to attain. When the papal curia once declares that the priests must act in obedience to the State laws, the civil power will find no pleasure in continuing to treat the priests as rebels, but will regard them as citizens.

The State will probably issue new regulations that will contain the spirit of these laws without their offensive form, and this probably before long. The Vatican is said to hope for a compromise in the course of the coming summer, that the Church may as soon as possible resume its normal relations in many parishes that have for years been almost disbanded and deserted. And the most gratifying feature about this movement is the

fact that it has been initiated between Pope and Chancellor without the intervention of the Ultramontane leaders of the House. The notorious party of the Center, under the lead of Windhorst, has all along been more Catholic than the Pope, and has done much to increase the bitterness of feeling in the country by making its religious pretensions a cloak for political aims. It will be a happy day for Germany if this politico-religious party can be wiped out, and the priest relegated to his proper place. Had it not been for the interference of these mischief-makers in nearly every matter of the State, peace would have been effected long ago between Church and State. But the Jesuit partisans in the Diet have been ready to affiliate with all parties, and aid all measures that would roll a log for their mill.

The May laws would never have known an existence but for the determination to force on the Church a race of priests educated in Jesuit seminaries for the sole purpose of bringing up a race of rebellious malcontents that in their turn would make of the churches trying-places for opposition to the laws, and of the pulpits political platforms for the propagation of anti-liberal principles. With these men the sole condition of supporting or opposing a civil measure has been the concessions that could be thereby gained for some ecclesiastical claim. What the State demands is a school of liberally-educated priests, who will make useful teachers and preachers for their people, while the clergy in this "culture conflict" have been desirous of training up a class that would do their behests. The May laws intended to have schools that would educate men to something else than the mere blind dogmas of the Church, and therefore insist on an examination of the young priests leaving the institutions before giving them a license to go forth and exercise their calling. The curriculum laid down as a preliminary to theological studies, was a very lenient but a very necessary one; and if the teachers of the seminaries would not impart it, the State was ready to do it.

In the papal letter it is noticeable that not even the bishops are spoken of; the expression is, "the heads of dioceses." A goodly number of the bishops were expelled by the State, not only for refusal to obey the laws, but for persistence in non-obedience. It is doubtful whether the government will again receive these men and pay them without such concessions as they may not find it easy to make; and as a compromise nominal bishops may be called to restore the churches to their former condition. It seems now, therefore, quite likely that the Pope will succeed in establishing peace between the State and his Church, and in this way, also, will heal many other wounds that the good-natured but misled and short-sighted Pius the Ninth inflicted by his obstinacy on the Catholic Church of Germany. There is even room for a spirit of harmony within the bosom of the Church itself in the apparent failure of the Old Catholic movement. Pope Leo may well spend his life in undoing the harm done to the world at large, as well as to the Church, in the promulgation of ridiculous dogmas in antagonism with the age; and should he succeed in wiping out the unfortunate work of his predecessor, he will deserve a high place in the annals of his Church.

Editorial Items.

By some omission, the amount contributed by the New Hampshire auxiliaries to the W. F. M. Society during the year ending Feb. 10, 1880 (\$1,144.51), was not included with the list of the various Conference amounts reported by the treasurer.

REV. G. W. H. CLARK was, by mistake, announced as transferred to the New Hampshire Conference. The transfer was withheld by the Bishop, at the last moment, and he is still in the Conference. He is ready to take work, and is a faithful and efficient pastor. He can be addressed at Fitchburg, Mass.

A WIDOW of a deceased member of the Vermont Conference, Mrs. Cummings, desires a position as a housekeeper. She will wish to have a child of two years of age with her. She has ample experience and skill for the position, and will be glad to make favorable terms for such a place, and will hope to give good satisfaction. Address this office.

THE National Temperance Society publishes a little paper-covered manual, prepared by Miss Julia Colman, entitled, "The Temperance School," setting forth the manner of organizing and conducting a juvenile temperance society so as to instruct and interest the children. Five cents a copy, 60 cents a dozen.

REV. E. M. SMITH of the Providence Conference takes a year for rest and travel. He expects now to leave for Europe, in one of Dr. Tourje's companies, starting about the first of June. His address for the present will be Metuchen, N. J. We trust our brother will have a successful and improving tour, and return refreshed for his loved and successful pastoral labors.

THE Boston Children's Friend Society have a donation reception at the Home, 48 Rutland Street, on May day, between 10 A. M. and 10 P. M. Friends are warmly invited to visit the institution, to see the children in their daily life, and become acquainted with the good work in which it is engaged. Refreshments and fancy articles will be on sale during the reception day. Donations of money, household articles, clothing, provisions, etc., will be gratefully received.

ROUND trip tickets to Cincinnati and back, for twenty-nine dollars, by Hoosac Tunnel, can be obtained at J. P. Magee's. These tickets are good a sufficient time before and after the General Conference for any persons expecting to visit Cincinnati in May. The train passes through Buffalo, where passengers can stop over if they desire so to do.

THE annual May anniversaries open in New York with the Robert Raikes' Centennial on May 5, 10.30 A. M., at the Madison Square Presbyterian Church. The regular anniversary week commences Sunday, May 9; the leading meetings being held in the Broadway Tabernacle, corner Broadway and 34th Street, and continuing afterwards and evenings through the succeeding Sabbath.

In the series of Hampton Tracts—plain and practical discussions of important topics in social, domestic, sanitary, and economic science—published by G. P. Putnam's Sons, we have an excellent short treatise on Cleanliness and Disinfection, by Elisha Harris, M. D.; and Our Jewels, by Mrs. M. F. Armstrong—an admirable short manual on the care of children.

APPLETON'S JOURNAL for May opens with a very interesting selection from Senior's Conversations with Distinguished Persons during the Second Empire, 1860-68. It has papers upon Metternich, Henri Regnault, the Philosophy of Drawing Rooms, Monsieur Francois, Science and Crime, the Suez Canal, and an abundant editorial miscellany. D. Appleton & Co.

As will be seen by the official announcement in our columns, the Bishops invite the ministers and members of the Church to set apart Friday, April 30, as a day of fasting and prayer for the divine blessing upon the General Conference about to assemble. Would that the call might be generally heeded, a spirit of earnest supplication be breathed upon the Church, and a united and earnest petition go up to God for His blessing and guidance!

VERY elaborate and interesting exercises are planned for the forthcoming semi-centennial celebration of the Genesee Wesleyan Seminary, at Lima, N. Y. They open with a sermon by Rev. Dr. Joseph Cummings, Sunday, June 6; the exercises continuing through the following Thursday. There will be a great gathering of the former members of this excellent institution, now filling, many of them, conspicuous positions throughout the land.

BISHOP FOSTER has just returned to his home, looking fresh, but thoroughly tired out by an extraordinary and unintermitted succession of services. In fifty days he has traveled five thousand miles, delivered twenty-four sermons, lectures and addresses, and thirty days of the time he passed in Conference and cabinet sessions. This gives a somewhat vivid idea of the work of our Bishops. Surely the office is not a sinecure.

THE Minutes of the Woman's National Christian Temperance Union, at their sixth annual meeting in Indianapolis, last fall, are published, and make a stout octavo of 168 pages. It is a stirring epitome of brave, practical, successful Christian labor, on the part of our best women all over the land. Its reading will both instruct and inspire. A benediction upon these fair and indefatigable workers!

TWO years ago last month Boston University announced for students in her School of Medicine two optional courses, each of four years' duration. The measure was far in advance of every other medical school in the country, but it worked well. Two students enrolled in the new courses, and once, and during the past year ten have chosen them. The authorities of the Harvard School have just announced that they will introduce a similar optional four years' course the coming year.

DR. JOHN ELLIS, of New York, publishes a well-written tract for circulation among the members of the New Church denomination upon "Wine and Other Fermented Drinks," in answer to an article in the *New Jerusalem Messenger* justifying the use of fermented wines. It gives medical, experimental testimony and counsel from Swedenborg himself, upon the subject. It takes the highest modern grounds on the temperance question.

THE *Magazine of Art* for April, opens with an interesting article upon "Art in the Streets" of London, finely illustrated. The scenery of Dorsetshire is presented in excellent wood-engravings with letter-press descriptions. The illustrated papers upon the "Art Treasures of Chateaufort," are continued. A sketch and portrait, with an illustration of paintings of George Dunlop Leslie, R. A., are given; and an interesting paper on "Indian Metal Work." Cassell, Petter, Galpin & Co., New York, are the publishers.

PROF. BASIL L. GILDERSLERVE, of the Johns Hopkins University, Baltimore, edits and publishes the *American Journal of Philology*. It is to be published quarterly, at \$3 a year. The first number, an octavo pamphlet of 126 pages, gives ample promise of the value of the work to all scholars and editors in higher schools. It has four elaborate papers, and an abundant editorial miscellany. Its writers are Prof. Goodwin of Harvard, Carter of Yale, Packard of the same institution, and the editor. Address the editor in Baltimore.

THE *Christian Union*, of New York, has removed its editorial rooms up town. The publishers have taken the parlors of a house on the north side of Washington Square, near Fifth Avenue, and fitted them up for their editors, making a business room of the basement. This looks like prosperity, and we heartily congratulate them on this evidence of a growing patronage for their very able-edited paper. These pleasant editorial quarters the editors cordially invite their friends—and foes. This makes it evident, also, that they now have generous quarters. We shall hope to look in upon them.

I. K. FUNK & Co. have commenced the publication, in a very cheap but competent form, of Knight's Popular History of England. It is issued, without abridgment, in eight quarto numbers, in very clear type, for only 50 cents a number, or \$2.40 for the whole work; \$2.90 if bound in muslin. Heretofore it has cost eighteen or twenty dollars. The cheap republication of these standard works is a hopeful era for wholesome literature. We hope it will crowd fictions and light trash off the family library shelves and out of railroad reading-rooms. 10 Deey Street, New York.

THE New England Home for Intemperate Women, 112 Kendall Street, Boston, makes for its first report a very interesting but sad record of invaluable and effectual aid to the unfortunate women who have availed themselves of its gracious opportunities. It is an industrial as well as reformatory home, and succeeds in placing its inmates, when the new life is once established, in good positions. It is painful to know that there is so much occasion for such an institution, and grateful to read of its benign work. Mrs. J. W. Barber, of Newton, is president of the Society, and Mrs. Mary R. Chappell, matron of the Home.

THE late Bishop James was an eminently patient man and not less prudent in expression. He had just finished a particularly exhausting session of Conference, and was quite overcome with weariness. As he seated himself in the cars to go to his next appointment, a garrulous young ministerial brother placed himself by his side, and commenced a series of meaning-

less remarks and questions. The enduring and devout Bishop yielded himself to his fate with a sigh. At length as they drew up to a station, the brother started up; said he was sorry to leave him, but he had reached his home and devoutly remarked, without any manifest emphasis as he left, "God is kind!"

OUR esteemed friends, Rev. and Mrs. A. D. Sargeant, receive their friends at their golden wedding, on Monday evening, April 20th, at their home in Malden. All over New England warm friends of this excellent minister and his beloved wife are to be found. For over a half century Brother Sargeant has been a member of the New England Conference, and his physical and intellectual vigor are not perceptibly abated. In scores of churches there are to be found divine seals of his ministry, and hundreds of poor souls who enjoyed the rich and well-organized labors of Sister Sargeant in the Sabbath-school. We doubt not that this golden era will bring them many precious tributes of Christian affection from all portions of the wide field in which they have mutually labored.

ABOUT as terrible an invective as we have read in modern days, is that of Wendell Phillips upon the defense by Dr. Freeman Clarke of the St. Botolph Club, and the remarkable sermon of Dr. Bartol against the prohibitory temperance reform. It is in the strongest, keenest and most cutting style of the height of the anti-slavery controversy. His indictment of the city clubs and their demoralizing influence over the young men drawn into them, is both fearful and wholesome. The whole letter is like the sound of a trumpet and the voice of an ancient prophet. He charges the whole liberal clergy, with the honorable exception of Dr. E. E. Hale, with standing aloof from the great reform, and as being degenerate descendants of the Channings, Tuckermans and Buckminsters of other days. We trust this startling voice from the wilderness will not be without effect.

To one whose eyes are unaccustomed to the sights and surroundings on board a man-of-war, the entertainments which have been given every two or three weeks during the winter on the Receiving Ship *Walsh* at Charleston, have been novel as well as profitable and pleasing. Chaplain W. O. Holway, U. S. N. (at present attached to this ship), has been delivering a series of lectures, or "talks," to the sailors on astronomical and physical topics, namely, "The Sun," "The Moon," "The Planetary System," "Cyclones," "The Gulf Stream," etc. These lectures are delivered "between decks" to an attentive audience of from seventy to eighty sailors, and are preceded and followed by music and readings. Could Chaplain Holway be induced to give these entertaining and instructive lectures elsewhere, we predict that he would secure hearers even more interested and attentive than those in his sailor audiences.

WHAT a significant expression of the world's progress in permitting liberty of opinion and its public expression was given last week! In one of our largest assembly rooms, before an indiscriminate multitude, a man of voluble tongue and much grace of address, stood up, and with shocking recklessness of expression, blasphemed the most sacred subjects and common beliefs in the judgment and faith of tens of thousands of the best and most virtuous citizens of the city. He turns his blasphemy to his personal emolument, pockets the proceeds of his fearful trade against the holy symbols of the Christian faith, and goes on his fearful way. If his sentiments are correct, there is no occasion for their inculation; if they are false, and the inspiration of the adversary of God, and truth, and what can estimate his responsibility, and the retribution justly due to such a pronounced and positive trampling upon Revelation, upon the Author, and the holiest hopes of man? When infidelity gives the world a better Saviour than Jesus Christ, or better men and women than the Gospel has presented to the world, then may its claims be publicly proclaimed.

THE treatment of Cadet Whitaker is likely to produce a pretty thorough investigation of the National School at West Point. Its whole social atmosphere is vicious. A harsh military discipline, a spirit of caste, and a conventional sense of honor take the place of the sweeter and purer virtues of the gospel of the New Testament. The lower classes are treated with costly arrogance by the higher, and are often subjected to outrageous hazing. The few colored cadets have been received with supreme scorn and social neglect. It would be better to give the institution up than to continue such a condition of things. It has looked as if the officers of the institution had deliberately attempted to quench certain intimations as to the perpetrators of the late indignity. Drunken cadets have been overheard, in a dining place, threatening Whitaker with the abuse that was visited upon him; but since the examination has been opened, lips have been singularly closed. They have even seemed to use efforts to throw suspicion upon Whitaker himself. United States Attorney Townsend, however, is on the track of the scoundrels, and there is good hope that they may be brought to justice.

WITH the publication of the 19th and 20th numbers, the finely illustrated and printed work of John Russell Young's "Around the World with General Grant" is completed. It makes two royal octavo volumes of between six and seven hundred pages each, with eight hundred superb wood-engravings and a very excellent steel portrait of the ex-President. In its pictures of natural scenery, of noted architectural structures, and social life, drawn from nature and actual occurrences during the memorable leisurely three years' trip over portions of Europe, Asia and Africa, it makes a work of great present and permanent interest. It is published by the subscription department of the American News Company, which has an office in Bowdoin Block, Milk Street, Boston. Not the least valuable features of the work are the familiar conversations of Gen. Grant upon almost all the current subjects of discussion relating to American history and politics, and upon questions of international interest suggested by his visits to the courts of Europe and Asia. The whole work presents the late President in a very honorable light before his fellow-citizens, and gives a fresh confirmation of his sterling good sense and marked intelligence, his strong and sound judgment, and his familiarity with international politics.

REV. DR. W. M. THOMPSON, soon after his graduation at Miami University, Oxford, O., in 1828, was sent out, by the American Board, as a missionary to Syria and Palestine. He was an active laborer in this field for forty-five years. His children were born there. We have heard his accomplished son, a skillful physician of New York city, and also one of the most successful of his sterling good sense and lecturers upon the Scriptures, refer to the fact that in his infancy he had been placed to rest in the portion of the Syrian caravanserai where his infant Lord once slumbered, had run in his boyhood about the hills of Bethlehem, and made himself expert, like the Arab boys, and David before him, with the sling. In 1859 Dr. Thompson published in two volumes "The Land and the Book," presenting the manners, customs and scenery of Palestine

as illustrating the sacred Record. He presents the Christian picture, through the press of Harper and Brothers, a treasure similar, but much more interesting, revealing the same general type, "The Land and the Book," but devoted to the scene and scenery of the southern portion of Palestine and the city of Jerusalem. No work on the Holy Land can compare with it in fullness and exactness of information. It is not the compilation of a flying traveler, nor the sketch of previous works and familiar observations of a life-time. It is profusely illustrated with finely-executed wood-engravings, and a mechanical execution—type, press-work and binding—is of the highest quality and is an honor to American art. Its typographical descriptions are carefully connected with their Scripture references, and is emphatically the Land and the Book, and affording the most impressive and factory comment upon, and confirmation of, interpretation of the Book. It will be a house of invaluable information and illustration for preacher and Bible teacher. The author has availed himself of the late travels and exhaustive scientific explorations, and brought his work down to present times. It is the most valuable illustrative work upon the Bible of all the multitudinous descriptions of the scene upon the sacred pages that have been published in later years. The work has been published by subscription. Mr. D. L. Gorman, 61 Cornhill, is the General Manager for England. Good agents are wanted.

DAY OF FASTING AND PRAYER. In pursuance of the suggestion of Bishop Scott, our senior Bishop (just returned) ministers and members of the New England Episcopal Church are requested to observe Friday, the 30th day of April, the day preceding the meeting of the General Conference, as a day of fasting and prayer for the guidance on that body, and for the guidance in its proceedings.

NEW YORK, April 12, 1880. In addition to the list of Providence Conference appointments on page 2 of the *Providence Journal*, send the following: Prof. E. L. Harris, E. L. Harris, Missionary Agent of Baldwin Home; member of South Braintree Conference. New Bedford District: J. Butler, Chaplain and Agent of New Bedford Society.

NEW HAMPSHIRE CONFERENCE.

(Reported by REV. C. E. HALE.)

Promptly at 8 o'clock the Bishop called Conference to order. E. Scott conducted devotional exercises. The Conference voted to order a draft of a Charter Form for \$30.

Charles H. Chase was added to the Conference Stewards. The Secretary read a communication from the Boston University.

M. V. B. Knox was introduced to the Conference, and the Bishop announced his transfer from the South Kansas to the N. H. Conference.

Jas. Adams, for the Conference Stewards presented a report giving the basis for the tribulation of funds for necessitous cases. It was voted to recommit the report to vision and amendment.

R. S. Rust, D. D., of the Freedmen's Society, and Mr. Lord of the Maine Conference, were introduced.

Rev. Mr. Stoddard, fraternal delegate to the Baptist Church, was introduced and addressed the Conference. M. V. B. Knox was added to the conference. The 10th Question of the Minutes was read, and G. J. Judkins, Presiding Elder of the district, presented his report. He had been advanced on the district of day-school work. The camp-meeting fall were very successful. The collection of church benevolences had been generally with faithfulness. Attention had been called to the matter of the revision of the records. W. H. Stride had been transferred from Hillsboro' Bridge to Lawrence, N. H. Stevenson, D. D., had been transferred to Kentucky Conference. A new parsonage had been secured at Winchester at a cost of \$1,400. The church at Amherst had been improved at an expense of \$1,400. Church debts had been canceled at Newport and Claremont. The latter place, through the munificence of Mrs. Chas. H. Eastman, a new chapel had been built. The church debt at Claremont had been diminished nearly \$1,000; and the parsonage at Claremont had been purchased. The names of the effective elders of the most district were called, and their names were passed.

The 6th Question of the General Minutes was taken up, and O. P. Wright, J. W. White, N. C. Alger, and Wm. Woods were elected as deacons of the second class.

The 7th Question was taken up, and Harrison, I. Amesworth, W. C. Bartlett, H. Smith, Dr. J. W. Dean, T. C. Caswell were elected to elder's orders.

The 4th Question of the Minutes was taken up, and A. A. Caswell, the only candidate for admission into full connection, was called to the altar and addressed by the Bishop. His address continued an hour, and was well received with forceful and practical truths. Address, the disciplinary questions were discussed and satisfactorily answered. Caswell was elected into full membership in the Conference.

C. C. McCabe, D. D., of the Church Extension Society, was introduced to the Conference.

The 3d Question was taken up, and White and Jas. L. Felt were continued in trial.

The 8th Question was taken up, and J. C. Beedle, J. English, R. Dearborn, H. Smith, Dr. J. W. Dean, T. C. Caswell, A. H. Lant, H. C. Copp and Jas. Adams were continued in the supernumerary relation.

C. E. Rogers and O. Cole were made deacons.

The 9th Question was taken up, and R. T. Latimer was continued supernumerary. Dr. Latimer, of the School of Theology, Boston University, was introduced and addressed the Conference.

A number of documents were presented to the Bishop and referred to appropriate committees. The Minutes were read, notices given, and the Conference adjourned at 12:15 with benediction by Jas. Adams. In the afternoon at 2 o'clock, an editorial meeting was held, under the direction of Dr. J. D. B. Babcock, offered prayer, and the congregation, which completely filled the house, was addressed by N. M. Bailey, S. Harrington, D. D., and J. E. Latimer, D. D. The meeting continued till 3:30 o'clock when place was given to a memorial service for the deceased bishops, Ames and Haven, members of the Conference. The interest was well sustained to the close.

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A Laxative, Refreshing and Medi-
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Headache, Bile, Hemorrhoids, &c. Tam-
ar (unlike pills and the usual purgatives),
is agreeable to take and never produces
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A vertical black bar with a white border on the left side. The black area is textured with small white specks, possibly dust or noise. The white border is a thin, solid line.

Correspondence.

FROM ENGLAND.

It is nearly four months since I crossed to this side of the Atlantic Ocean, and I have no doubt many of my friends who read Zion's Herald would be glad to hear a word from me.

To say that the winter here has been damp, dark and foggy, expresses very little of its disagreeable character. When the fog becomes charged with the smoke of a great city like Manchester, turning day into night, on such occasions you must feel it before you can form an idea of "what it will be to be there." I am glad, however, to see all around the evidence of springtime in the varied hues of the crocus, the snow-drops, and the jessamine, and to hear night and morning the song of the thrush and the linnet. Would to God that these were signs of revival for pure religion, sound morality and commercial prosperity, for all these seem to lag.

There is much dissatisfaction with the present government. It was put in power by the aristocracy, the Established Church, and the liquor traffic, and has carried things with a high hand, and is accused of having brought much of the present distress upon the country. My own observations have convinced me that England's greatest need is a prohibitory law. Then she might have a career of prosperity unparalleled in the past. But without something of this kind, she has passed the meridian of her greatness.

It was my privilege, a few days ago, to attend the annual Methodist missionary meeting in the town of Stockport. Stockport has a population of 80,000 souls, and is the most remarkable in its geographical features of any place that I have seen. It is built upon a succession of hills and hollows, without any regard to order. On every hand are quaint-looking, narrow streets winding up and around and over steep hills and then down again into the hollow. Other rise in terraces one above the other as though built with the idea of having a mighty crash whenever the highest building should fall. The town, however, is very clean, and boasts of possessing the largest Sunday-school in the world, which is non-sectarian. It stands on the top of a hill, and is five stories high.

Methodism is well represented here, and the missionary meeting gave me great satisfaction. The mayor of the town occupied the chair and introduced the speakers with a few sensible remarks. There were two returned missionaries—one Mr. Wilson from Fiji, who with a soul all on fire for missions kept the audience spell-bound for nearly an hour listening to thrilling recitals from his own experience. Then came Rev. E. Jenkins, uncle to the famous missionary from India, and a returned missionary from India, and I was much gratified to hear him commend in high terms the learning, piety and general conduct of the American missionaries with whom he had come in contact in Japan and India. Mr. Jenkins is a small man and of a rather singular appearance, but a man of great culture. He is spoken of as the most likely candidate for President of British Methodism at the next Conference.

JOHN GRIMSHAW.
Scarsdale, Manchester.

EAST MAINE CONFERENCE COUNTED OUT.

In reading over the list of the Conferences one is led to ask, "Where is East Maine?" No. Why, then, is it left out? Is it the fault of the Bishops? No; they were as ready to attend it as Maine, New Hampshire, Vermont, or New England; but when the time for holding it was raised, a few men, "good and true," sprang to their feet and shouted with old Methodist zeal, "Don't hold it in April, for the mud will be fearful!" So we were "counted out" of the spring list, but not without a fight and earnest protest, for it cost something. Twenty-five men, "staunch Republicans," must be disfranchised next year, and that on the year of the presidential election, and in a State where this vote and the influence of these men might change the whole State vote, and save from the awful shame and cost of the last election; and this must be repeated every fourth year, unless the Bishop can be elected and sent down to Bangor and read off the appointments before June 2.

Again, the whole Conference are to be "counted out" of the visit of our editors and secretaries. We shall not hear of the poor old bald-headed sinner and the earnest young preachers, nor look into the sunshine of our editor's face this summer as he looks over the list and arranges for his visits. East Maine does not appear. The secretaries are generally modest, and wait for an invitation (to take a collection); but who shall visit them this year? For he who shall visit them must hurry away from Cincinnati wearied with General Conference labors; and the secretary will say, "Please represent our work;" "and our work." Then come the long letters full of statistics, so dry in the absence of the fire and tears of these men who come in contact with the general work. "Counted out," too, of the pleasant calls of visiting brethren from other Conferences.

June's "hottest days for the whole year," and the good people of Bangor go to Northport in June. We will stay at home this year if you will come, brethren. And a few more moves in June will count our wives out of the itinerancy and count them into Paradise.

miles of travel. Not over one-twelfth are obliged to go with a team any great distance, and they own the best horses in the community, and could go just as well in April as June. Come, brethren, awake, and fix the session of East Maine Conference so as to be "counted in" with the sister Conferences of New England! Lay action to the air-line and military road. The cars run into Houlton and Caribou. Calais and Bangor, Rockland and Bath are linked by rail. Please, Mr. Editor, put the name of East Maine into the "calendar," without name of Bishop or time of session, and we will pray,—

"Fly swifter round, ye wheels of time,
And bring the welcome day."
EAST MAINE.

FROM BALTIMORE.

Easter Sunday was one of the grandest days ever witnessed in Baltimore. Debts hanging on three churches amounting to \$120,000 were paid on that day. The principal of these sanctuaries, Mount Vernon Place M. E. Church, takes the lead. It was erected eight years ago, when Dr. Eddy was pastor of the congregation. The ground alone cost \$100,000, just beside the Washington monument and Peabody Institute, in the most fashionable part of the city. The cost of the church was \$350,000, including the ground. It is scarcely necessary to add that it is the finest church in America, and Methodism has nothing to excel it in the world. The sale of Charles Street Church to the old Light Street congregation brought \$100,000, which reduced the amount to just a quarter of a million at dedication. After it was dedicated, the debt was reduced to \$140,000, and five years ago \$80,000 of that sum was paid, leaving a balance of \$60,000 still due. Every dollar of this sum was raised on Easter Sunday, and the interest felt was perfectly overpowering. The subscriptions were from \$7,500, down to \$5, and the most religious part of the service was connected with the collection. It was a time of joy and triumph, weeping and rejoicing, and rare enthusiasm, never witnessed before. Dogologies were sung, hands were shaken, and the large audience left (about fifteen hundred), unable to suppress their joy and rapture as they retired to their fashionable residences. The papers had long reports of this great Easter offering the next day, and a week elapsed ere the excitement abated.

As the Herald is likely to be crowded with Conference news, I shall add only a few other items at this time. Lent is over after great ceremony and show, supplication and ashes, fish and fasting. Still nobody starved to death. Lent is the occasion of fashionable and religious display here on a large scale, and nearly all the churches are being gradually influenced by it. The Maryland Senate has closed, with victory to the Christian cause. For almost a year the Sabbath and its observance have been open questions, and great efforts were made to modify or destroy it. The Sunday law underwent no change, after all, as there is too much Christian sentiment behind the Sabbath. The temperance cause has also gained victories. In this little State over six counties have been under local option law for many years, and the Legislature has just given nine other counties the right to vote for or against license. This is a greater victory than had been anticipated.

LEX.
FROM MAINE: A CORRECTION.

MR. EDITOR: Your Maine Conference correspondent, in the Herald of March 25, does not correctly represent the views advocated in a paper read in the Association at Portland. The theme assigned me was not, "The Dangers of Episcopacy," and that expression was not used; but, "Ought Episcopal Power in the M. E. Church to have Additional Limitations?" The essay, while granting that our bishops have never used their power unjustly or arbitrarily, did advocate definite limitations at some points, in view of the centralizing tendency of episcopal church governments, as seen in other churches. This tendency was traced in the Papal, Greek, English and Moravian Churches, each of which, like Methodism, started with a gospel bishop. The bishop then was not a higher "order," but only an elder placed in pastoral charge over a church. But, step by step, the office became finally an aggregation of ecclesiastical and temporal power, with almost regal titles and princely revenues.

Such tendencies and such results show that proper limitations are wise and prudent. Whether such tendencies are discoverable in Methodism, those who read can decide. Mr. Wesley founded no "order of bishops," and designed none—but a simple superintendency; and he sharply rebuked Coke and Asbury for assuming such titles and dignity as they did in their address to Washington, commencing, "We, the Bishops of the Methodist Episcopal Church in the United States," etc. Whether the Methodist episcopacy retains its original simplicity, its hundred years of history clearly show.

From 1784 till 1792 the elders were all elected by Conference, and their duties were those of the presiding elder, though that name was not applied to them till some years later. But, in 1792, Bishop Asbury so earnestly contended for the power to appoint them that it was granted him. Still, at nearly all the Conferences till 1824, efforts were made to restore that power to the Conference, where originally it belonged. These efforts were resisted by Asbury, in which he was supported by the elders, who, according to the Discipline, were to do nothing contrary to his orders (Minutes of 1786). In 1820 the motion to elect the presiding elders was carried by a majority of thirty-six. Bishop Asbury was deeply grieved, and Bishop Soule, just elected, refused to be ordained unless Conference rescinded its action. A compromise was effected, and, after a struggle of eight years, the

Obituaries.

Conference finally left the bishops masters of the field. The essay proposed to limit episcopal power in this direction, by allowing the Conference to decide how many districts it would have, and a voice in the nomination of presiding elders, or the confirmation of the nominations.

The essay did not advocate "extending the ministerial term indefinitely at the request of the Conference." I quote the language of the essay: "The presiding elders should be an advisory council to the bishop in making the appointments, with the reserved right, if they unanimously think an appointment contemplated by the bishop affecting and unjust, that they may protest against it and appeal to the Conference for its majority decision which shall be final." Again: "When a preacher has been on a charge as long as the rule allows, and the state of that charge, or the condition of the preacher's family, or other providential circumstances, indicate that he ought to continue his pastorate longer, the unanimous voice of the cabinet and a majority vote of the Conference after a statement of facts by the bishop, without debate, shall authorize his continuance as long as the necessity shall continue from year to year. This will relieve the bishop from the necessity of violating the rule of Discipline, as he is now often forced to do; or, in other words, to evade the rule by creating a 'temperance or financial agency,' so the preacher can continue his pastorate beyond the rule of limitation; or read the preacher off as 'superannuated,' with one to be supplied, who never is, and the superannuation continues to do all the work!" "Any system shows a point of weakness when its own laws have to be violated to adapt it to its legitimate use and work."

In relation to "transfers," the essay took the ground that the Discipline never has conferred any such power on the bishop, but usage from the commencement created a law; to this power there ought to be limitations. When a Conference is crowded, it is not right to transfer men into it, when such transfer will crowd some member out. We guard the doors of the Conference carefully against our own sons, converted in our own homes, educated in our own schools, and committees examine them from year to year and report their cases fully; yet after all this, we hold them off two years before admission. But the bishop, by usage, places a man in your midst—a man you must receive as a brother with love and fellowship; and till the announcement of his transfer you never heard of the man. Of his moral character there can, of course, be no question—the transfer is a guarantee for that—but his personal habits, his peculiarities, his health, his literary qualifications, may be such as would close the door of the Conference against his even being admitted on trial. Where, then, is the injustice in making the favorable report of a Conference committee a condition of his transfer into the Conference?

These are the leading points in the essay, presented first in the district association at Biddeford, and again in Portland by request of the ministers' weekly meeting, the only adverse criticism or dissent being made by "L.," High Church in his views, believing that God calls men into the ministry (which we all believe), and that by the same token He calls some to be presiding elders and bishops—who we don't all believe, though we ardently believe in both offices.

S. F. WETTERBERG.

FROM MEXICO.

Rev. John W. Butler writes to a friend the following: "Wife and myself, accompanied by our young Indian theological student, went to San Vicente Chicoloapan the other day. We could obtain only two horses, so Luciano had to ride behind my wife, while I carried our satchels on my horse. We arrived at 5 P. M., had some refreshment, and then went into the church. I preached, organized the church, and received twenty-five members into full connection. These members are all Indians, poorly clad and very humble, but are men and women who love the Lord Jesus and are serving Him in the face of all opposition. We also received several additional probationers. The entire meeting was one of great interest; it would have done your heart good to have seen the faces of these people as they listened to the word of life. The cause grows, and God is glorified."

"After the service we were taken to one of the most respectable of the Indian huts, where the Christian women had prepared a bountiful repast for us. The thatch-hut was clean and nice, while the kindness of the people to us was gratifying indeed. We retired to rest in the church, sleeping on the platform, rolled up in our shawls. As we will have to come here frequently I will have a mattress sent out, and have Don Camilo, our principal man, keep it for our use. Starting out early next morning we arrived at home by 11 A. M., just in time for the service being held in Trinity."

For Thursday I left early on horseback for Tlalahuacal, riding forty miles, preached to the Indians under the trees, discussed with them the plan of the little church we want to build there, and started home again, arriving in time to lead my own prayer-meeting. How is that for one day's work? If you see any stray dollar bills lying around, and when you have had a few months since, member we need help to build this little church. The people there are hungry and thirsting after righteousness; they are anxious to have a building like the one at San Vicente, and are ready to contribute bricks and labor to help us. But we need some money, and must raise it among our friends. We could build such a nice church for \$300. How I long to have it done!

"This week our press has turned out two forms of the Discipline, one of Mrs. Rodgers' Life, three of Bishop Merrill's pamphlet, 6,000 tracts of eight pages, and one-half of the Abogado for April set up."

Obituaries.

Mrs. LYDIA F. LADD, wife of Rev. A. S. Ladd, of the Maine Conference, died at her home in Portland, March 1, 1880.

She was born Aug. 8, 1835, at Fairfield; but the most of her early life, until her marriage in 1861, was spent in Augusta, Me. Her parents, David and Elizabeth R. Ladd, were for many years members of the M. E. Church in that city. Her Christian life commenced at the age of thirteen, while attending school at Winthrop, and residing for the time in the family of Rev. C. W. Morse. On her return home she was baptized and received into the church by her pastor, Rev. Dr. Allen. From this time (1848) until her death, she steadily maintained a pious and useful life. She was remarkably conscientious in meeting all the obligations growing out of her church relations. Though naturally modest and retiring, her influence was felt in all lines of church work. It is believed that the girls of her Sunday-school class in Augusta, now widely scattered throughout the Church, still lovingly cherish her memory as an abiding blessing. When married, the whole strength of her character was sincerely devoted to the new sphere into which she was called. It is certain that none who have known her in her successive homes within the bounds of the Maine Conference—E. Wilton, Strong, New Sharon, Kent's Hill, Waterville, Biddeford, Bath, Portland—will fail to cherish her memory with friendly interest and affection; and such a personal acquaintance with her husband, her faithfulness, sincerity, and practical good sense were everywhere appreciated. The strength of her personal influence was certainly not due to any brilliant impressive qualities, but rather to the unobtrusive symmetry of a genuine Christian character which was marked by no antagonizing inconsistencies. Her personal friends recognized a constant, unselfish devotion to their good, and gave their own unstinted aid to her efforts. Her life was a life of personal bereavement. 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THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, April 13.

Lord Lytton has resigned as viceroy of India.

Eleven persons were killed by an explosion in a croquet establishment in London yesterday.

The German Bundesrath has reversed the vote in regard to stamping postal receipts which caused Bismarck to tender his resignation as chancellor.

The English training ship *Atalanta*, with 300 young seamen on board and eleven officers, is now 73 days out from Bermuda, and grave apprehensions are felt for her safety.

Several schooners with valuable cargoes have been lost on Lake Michigan in the gale which has prevailed the last two days.

Wednesday, April 14.

Gen. Grant and party received a warm welcome, yesterday, at Memphis.

William H. Gladstone, son of William E. Gladstone, was yesterday elected to the British House of Commons. The net Liberal gain is now 109 seats.

The House passed the Army bill with the political riders attached. The Senate discussed the Geneva Award bill.

The Valley Railroad officials at Brattleboro, Vt., have submitted to Judge Barrett's order, and put their track back to the old location.

Thursday, April 15.

The heaviest earthquake felt in San Francisco for years was experienced yesterday.

Forest fires in New Jersey are doing a great deal of damage; at one point one hundred square miles of timber land were burned over.

Rev. Dr. Samuel Osgood, pastor of the Church of the Messiah, New York city, is dead.

Miss Maria L. Harris, formerly a public school teacher in Fall River, has been arrested for the larceny of \$1,400 from her grandmother, and attempting to pass a forged check for \$2,300.

Senator Hoar made a sensible speech yesterday against the indiscriminate pensioning of all the veterans of the Mexican war. The Senate passed the Consular and Diplomatic Appropriation bill, and the House discussed the Indian bill.

Friday, April 16.

The total area burned over by the New Jersey fire is estimated at six hundred square miles.

The House yesterday passed the Harris bill to provide a fund for the construction of naval ships.

The Massachusetts Republican Convention favor the nomination of Senator Edmunds, but left their delegates, Messrs. G. F. Hoar, C. K. Codman, J. E. Sanford and J. H. Seelye, uncommitted.

Some wealthy citizens of New York have offered \$1,000 for the capture of the assassins of the colored cadet Whitaker.

Saturday, April 17.

The severest storm known for years on the line of the Central Pacific in California has been raging the past two days.

The forest fires in Virginia have destroyed much valuable timber and many dwellings, and several persons have been burned to death.

Gen. Grant received an enthusiastic reception at Cairo, Ill., and leaves that city for Galena today.

Prince Gortschakoff of Russia, is alarmingly ill.

In the discussion of the Indian bill in the House yesterday an amendment was adopted for the abolition of the Indian Commission. The Geneva Award bill occupied the attention of the Senate.

Monday, April 19.

Callao is blockaded by a Chilean fleet.

Twenty thousand Russian prisoners are awaiting transportation to Siberia.

Gladstone has decided to accept the English premiership, if offered.

By an explosion of the Giant Powder Works across the bay from San Francisco on Friday last, some twenty-five people were killed.

The steamer Rhode Island collided in the Sound on Friday night with a schooner of Boston. Both were considerably damaged and the steamer's passengers were taken off by the Narragansett.

It is proposed to present the desk owned by Thomas Jefferson to the nation with formalities similar to those which attended the presentation of Washington's sword and Franklin's staff.

Notes from the Churches.

MASSACHUSETTS.

NEW ENGLAND CONFERENCE.

Boston Preachers' Meeting.—Rev. G. S. Chadbourne was elected president, R. W. Allen vice-president, N. T. Whitaker secretary, and J. H. Mansfield, assistant secretary. The essay of Brother H. Lumsden upon "Bible Probation" was made the order of the day for next Monday.

Meridian Street.—A beautiful communion service was presented at the last sacramental service by Brother George Thornton and wife.

Somerville Union Square.—Just before the Conference year closed, the pastor received eleven on probation, eight by letter, and baptized six. The printed report of the official board presents a fine exhibit. All demands, including \$2,240 interest, were met, with a surplus in the treasury. All the Conference collections have been taken, the principal ones showing a handsome advance over the former year. A united and working church, good congregation, a flourishing Sunday-school well attended, social meetings, frequent conversions, and an able and popular pastor, give the cause genuine prosperity. A happy surprise last week to the pastor and the presentation of a roll of greenbacks and other gifts inaugurate the new year.

Charlton.—About one hundred friends welcomed the returning pastor, and presented him two elegant easy-chairs and other gifts. Encouraging prospects are before them.

Leyden.—The return for the third year was kindly shown by the people. This is a healthy spot, and many excellent people still dwell among the majestic hills.

Wakfield.—Brother Osgood received a hearty public welcome on his return from Conference. Speeches, songs and a present to Mrs. Osgood of a handsome photograph of her husband were among the events of the hour.

Salem, Wesley Chapel.—This society started with thirty-five members in 1872. Since then, 91,700 have been raised for all purposes. Seventy-two were received into full fellowship during the past three years, making a net increase of 63 members, eight probationers, and 50 to the Sunday school. March 21, the pastor asked for \$500 to clear

up all obligations. In a short time \$617 was cheerfully subscribed. For very joy the congregation twice sang, "Praise God," etc.

Hyde Park.—A very fine Easter service was enjoyed by a good congregation. The entire day was given to the cause. The trustees, in addition to current interest, have paid \$850 back interest and \$2,100 on the debt. All current expenses are paid, and perfect harmony has marked the year. The benevolent collections have been increased, and the pastor has received several valuable presents. Brother George E. Haven has been elected Sunday-school superintendent. Three years for prayers has been the order of the year. The most harmonious and promising of the ministry of Brother Richardson.

Springfield, Grace.—The retiring pastor was presented with \$52 and a series of complimentary resolutions recently. The new pastor, Brother Sweetser, made a fine impression on his audience, which he will doubtless fully sustain. The Sunday-school now numbers 288, with an average attendance of 210.

Northampton.—The will of the late Calvin Clark, of Pittsfield, gives our church \$300. A glorious deliverance for this burdened church has now come. Great credit is due Brother Knox.

Marble Falls.—A donation party's finances were presented with the pastor's finest. "Manifest sympathy and continued kindness" during Mrs. Jagger's long illness called out their genuine gratitude.

Newtonville.—Rev. T. W. Bishop was warmly welcomed on his return from Conference on Thursday evening, and was presented with a check for \$50.

Fall River.—On the evening of March 31, about one hundred and fifty members of the First M. E. Church and congregation, and friends from outside, with their pastor, visited County Street M. E. Church, New Bedford, where their former pastor, Rev. W. L. Phillips, is, at present, stationed. The evening was spent in a social religious service, and in partaking of a collation furnished by the ladies of County Street, who carefully provided for the comfort of all the visitors. The visit was an affectionate tribute to the people to an ex-pastor, which he appreciated. The company returned to Fall River near midnight, in a special train.

We understand that Rev. Mr. Johnson, the evangelist, is still at the North Main Street Church, and that the meetings are attended with success.

The breaking and fall of an elevator in Border Block in this city has resulted in the death of two men, one of whom—Mr. Henry Seavey—was the estimable reporter for the *Providence Journal*, and a gentleman of fine address. He was peculiarly skillful in his profession, and very courteous toward all with whom he came in contact. Seven others were more or less seriously injured.

At the late session of the Providence Conference, the directors of the Home Missionary Society appropriated an amount, not to exceed \$300, for the current year, to Somers, Mass., to tide them over the hard experiences of the year just closed. It is not expected that the aid will be needed longer than this year; but the disheartening sorrows of the past months, and the occasion offered the energies of the church, have served to make their immediate future extremely difficult. This appropriation will be just the brotherly and Christian aid needed. The new pastor, Rev. G. H. Bates, has fine executive ability, and will, without doubt, have success.

On the morning of April 5, Rev. W. T. Worth, pastor of the First Church, was agreeably surprised by the gift of a check for \$100 from his church, through the hands of the treasurer. He thus publicly returns his hearty thanks for the kindness. The people have taken great pains to make the past year a pleasant one. There were 22 received into church fellowship, and 35 received on probation, in the year just closed. The last prayer-meeting of the Conference year closed with two seekers at the altar. We enter the new year with great hope.

St. Paul's and Quarry Street Churches are awaiting the coming of their new pastors with anxious interest. Rev. C. W. Gallagher, a transfer from the New York East Conference, assigned to St. Paul's, is now in these parts. Rev. J. H. Nutting, sent to Quarry Street, was stationed at Somerset a few years since. We wish them large success.

Woburn.—The Young People's Literary Association of Woburn gave its founder, Rev. W. J. Pomfret, an agreeable surprise on the evening of April 12, by presenting him, through Brother J. Dixon, with an illuminated testimonial written in Old English and German text and signed by the active members of the Association. This tribute of affection, when placed in its neat frame, formed a very attractive gift.

Greenfield.—Sunday morning, April 11, a pleasing and enthusiastic reception was tendered Rev. A. W. Mills on his return to this charge for the second year. The space within the altar railing was filled with pot plants in blossom. Brother M. will preach for the society at Barnardston on Sunday afternoons.

MAINE.

Winthrop.—The year on this charge has been a pleasant one. A few merry-draws have fallen, and a score have united with the class and church. Our Sabbath meetings have been well attended. Social and class-meetings have had a "spiritual ring," and our Sunday-school has been steadily increasing during the year. We have worked on all the Conference collections, and what is better, have added a few names to the subscription list of Zion's Herald. By the way, we wish through the Herald to thank Brother Traflet for his "cupples of gold in pictures of all-ver" in last week's issue. Hoping he may "return late to heaven," and when he "drops his quill," if he needs scribbles "over there," may be "head of the staff." D. C.

Elliot.—At the last quarterly conference of the M. E. Church in Elliot, a preamble and resolutions were passed by the official board, recognizing in an appreciative manner the gratuitous professional services of Dr. Mark F. Wentworth in the family of their pastor, Rev. G. R. Wilkins, who for the past two years has suffered greatly from ill health. Mrs. Wilkins also has had a severe and protracted illness.

The year past on Falmouth and Cumberland charge, Rev. E. K. Colby, pastor, has been prosperous, and closed up last Sabbath at full tide. Brother Colby baptized and received into the church last Sabbath a young man who will be a help to the society.

The last Social Union for the Portland churches was held in Chestnut Street Church, Portland, last Monday evening. Over five hundred sat down to the laden tables, after which the company repaired to the audience-room for a feast of reason and flow of soul. Rev. F. Jacques presided, and made a few happy remarks on Methodist policy. Capt. J. B. Coyle, Rev. A. Turner and I. G. Sprague of the *Evangelist*, followed on various themes. The choir sang several pieces in solos, duets and choruses with fine effect. The several Social Unions have been occasions of interest,

and we trust profit, in another sense than that the societies have received financial aid from the support.

The last Sabbath of the year was a good day at Alfred. In the afternoon two young ladies were received into full membership. At the close of the sermon a slight expression of the people's good-will was presented by the pastor to Brother J. P. Roberts—who leaves to take work in the ministry—in the shape of four volumes of Whedon's Commentary. The report of the year's work is encouraging. The bills are all paid, and there have been many conversions.

At the close of last Sabbath evening prayer-meeting at Saccapapa, a young lady, recently converted, came to the altar and presented the pastor a beautiful copy, in two volumes, of "Stanley Through the Dark Continent." The Ladies' Circle presented pastor and wife with a purse of \$50. Many thanks for the kindness of this dear people! The three years have been harmonious and prosperous, and the separation brings mutual regrets.

EAST MAINE.

The lay delegates from Rockland district are Hon. F. L. Carney, Hon. Horace Muzzey, Peter Williams, John Richards, and K. W. Riggs.

CONNORNOT.

Hazardville.—The pastor, Rev. S. McBurney, was "surprised" by his people the evening after his return from Conference. After refreshments and appropriate music, an original poem was read, to which the pastor happily responded, expressing his high appreciation of the cordial welcome awarded him.

NEW HAMPSHIRE.

Portsmouth.—Rev. C. B. Pithill was the recipient of a flattering reception on the evening of the 12th inst. In the M. E. Church, the entertainment consisting of a concert and readings, of a very select character, arranged by the young people, and intended to show the gratitude and appreciation of the society at the return of their popular pastor for the third year. In the audience were several of the best citizens of the city, irrespective of church relations. Brother Pithill, in his address, mentioned the afflictions of both his own people and of many in the community, and enters upon his new tour of duty under the happiest auspices.

Feeble digestion, sick headache, dizziness and faintness cured by Malt Bitters.

Side by side with the old family clock on the mantle shelf place a bottle of Adams' Botanic Ointment Balm. You will need it in the coming months.

Diphtheria poisons the blood. Convalescents should take Hood's Sarsaparilla to neutralize and eradicate the poisoned matter. Sold by Druggists.

"BROWN'S BROCHIAL TROCHES," when allowed to dissolve in the mouth, have a direct influence on the inflamed parts, allaying Pulmonary Irritation, and giving relief in Coughs, Colds, and the various Throat Troubles to which Singers and Public Speakers are liable.

Our readers will do well to notice the advertisement of Hermon W. Ladd, XX Cot. In our paper this week. Here is a good deal for a little money, and it is appreciated, as the enormous sales of the past year fully prove.

Webb's Chocolate.—Josiah Webb, the senior member of the firm Josiah Webb & Co., has had the longest experience in the United States, and the superintendent of the manufacturing department has been with Mr. Webb since he commenced business. The well-earned reputation of Webb's chocolate, cocoa and nutmegs for purity and nutritive qualities is well understood, and needs no other recommendation to the public than the name of Webb upon them, provided they are the genuine articles from Webb's manufactory.

A RELIABLE FRIEND OF TEMPERANCE.—It has helped thousands back to a life of sobriety. It is the best medicinal tonic for those addicted to the excessive use of intoxicants. It stops that morbid craving for liquor which invariably operates as a serious obstacle to reform, affords the proper stimulus to the weakened and abused system, and restores the organs of digestion to healthy activity. Thus this preparation fills a want long felt, and becomes a power for good never before equalled in the history of medicine. Such is the action of SANFORD'S JAMAICA GINGER.

THE REMODELED ESTABLISHMENT OF JOHN H. PRAY, SONS & CO.—The old firm of John H. Pray, Sons & Co., which has been a recognized institution of our city since 1817, a period of over sixty years, have recently, at their place of business, 558 and 560 Washington Street, been making alterations and improvements, and have added greatly to the facilities of the firm for meeting the necessities of their large trade. Not only outside, but within, have great improvements been made, such as not only give better facilities for showing goods, but also make the work of doing so easier. To obtain this, other portions of the building have been added to what was originally the premises of the establishment, and as rearranged there is now on the first floor what may be termed three fine rooms, each opening into the other so as to form one large room, yet adapted in such a manner as in a sense to be exclusive, for the showing of the different styles of fabrics for which they were designed. The space is devoted to showing the various covers of two acres, and is well lighted in every part, all classes of goods showing to excellent advantage, the light being arranged for obtaining the most satisfactory results. Every kind of a carpet is shown by the house, all makes being represented; and besides, they have patterns sold by themselves alone, some of them being very beautiful. As they carry a large stock for jobbing purposes, thereby buying largely, their prices are consequently among the lowest, and their trade both at retail and wholesale is of immense proportions. It being thus far in this year far in advance of last year and steadily increasing. It can be seen that gratifying to those who have known this firm these many years, and who have had business connection with them, that they have been so fortunate in the improvements just completed, and which are so much to their advantage; as in doing for themselves they have also benefited their customers, and made more agreeable the selecting of a new carpet, which at all times assumes importance, according to the tastes or requirements of the purchaser.

MARRIAGES.

In Chelsea, April 13, by Rev. E. W. Virgin, Clarence C. Cass, of Charleston, to Ida M. Brewster, of Chelsea.

In Gloucester, April 13, by Rev. N. H. Martin, Samuel J. Jones, of Melrose, to Maria M. Jones, of Gloucester.

In Stoughton, Mass., April 13, by Rev. H. P. Haylett, assisted by Rev. M. E. Kelley, of Stoughton, to Miss Fannie B. Capen, of Stoughton.

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ROYAL BAKING POWDER
Absolutely Pure.

Made from Grape Cream Tartar. No other preparation makes such light, flaky hot breads or luxurious pastry. Can be eaten by dyspeptics without fear of the ill results from heavy indigestible food. Sold in cans, by all Grocers.

ROYAL BAKING POWDER CO., NEW YORK.

BENSON'S CAPSINE
PAINFUL PLASTER
FOR WOMEN AND CHILDREN.
Females suffering from pain and weakness will derive great comfort and strength from the use of Benson's Capsine Plaster. It is a powerful remedy for all kinds of rheumatism, neuralgia, and other painful affections. It is the one and only treatment they should receive.

It relieves pain at once, restores strength and cures all kinds of rheumatism, neuralgia, and other painful affections. Price 25 cents.

Beware of Imitations.
Searby & Johnson, Pharmaceutical Chemists, New York.

EXTRA!

With the return of better times comes the need to furnish and beautify our homes.

With the return of better times comes the need to furnish and beautify our homes. We have made arrangements to show our patrons an unusually large line of goods in all departments, at figures exceedingly favorable, offering many goods at prices below the present cost of manufacture.

We have a fine assortment of Carpets, Oilcloths, Parlor Suits, Walnut, Enamelled and Painted Chamber Sets, Mirrors, Desks, Tables, Chairs, Feather Beds, Mattresses, Light Weight Blankets, Sheets, Pillow Cases, Curtains, Refrigerators, Baby Carriages, Ranges, Tin and Wooden Ware, Crockery and Glass Ware, Plated Ware, Table Cutlery etc., enabling parties desiring to replenish or procure a complete outfit to secure all under one roof, avoiding the delay and annoyance of "shopping all over town," besides being a great convenience to young housekeepers.

It will be our earnest endeavor this season to place our wares within the reach of parties of moderate means, by allowing ample time for purchases, from which they would be excluded if compelled to pay cash on day of sale. Our Special System of Credit offers such terms as are for the best interest of the purchaser, recommending itself to all well-disposed persons, whether merchants, manufacturers, workmen, clerks, housekeepers, or the public at large. The popularity of our special system is attested by thousands who have been and still are among our many customers throughout New England. Our customers are such as to allow us to make ample provisions for cash customers, and we hazard nothing in saying our prices will be found as low, if not a little lower, than the lowest.

B. P. CUNNINGHAM & CO.,
No. 512 Washington Street.
CHARLES H. BARNES.

COOK'S EUROPEAN TOURS.
PASSION PLAY AT OBER-AMMERGAU.

MEASURES THOS. COOK & SON beg to announce that in order to make their European Excursions for this year as complete and attractive as possible, they have arranged to make the second and third sections of their grand annual Educational Tour to Ober-Ammergau, to witness the performance of the Passion Play, which is the most interesting and instructive of all theatrical performances. The tour will be conducted by Messrs. Thos. Cook & Son, Ltd., of London, and will start on Monday, April 19th, from London, and will return on Monday, May 11th, to London. The tour will be conducted by Messrs. Thos. Cook & Son, Ltd., of London, and will start on Monday, April 19th, from London, and will return on Monday, May 11th, to London.

GENERAL CONFERENCE VISITORS.
MINISTERS and others attending General Conference will find the following list of visitors.

COMMERCIAL DEPARTMENT.
R. L. DAY & COMPANY.

Bankers, Brokers, and Stock Auctioneers.
Merchants' Exchange Building.

Entrances 51 State Street, 14 Exchange Place.
Auction Sales every Wednesday and Saturday, at 111-2 o'clock A. M.

Members of the Boston Stock and Exchange Board.

Good City and Town Bonds constantly on hand.

Boston, April 17, 1880.

U. S. 54, 1881, reg'd. Jan. & July 1st, 1880, 100%

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Vegetine.
CONDUCTORS TAKE IT.
Blotches, Pimples, Humors on the Face and Neck Disappear.

A Sovereign Remedy for Rheumatism.

MONTREAL, P. Q., Oct. 17, 1879.

Dear Sir, I most cheerfully add my testimony to the great number who are daily receiving in favor of your VEGETINE. I have been troubled with rheumatism for several years; also with blotches and pimples breaking out upon my face and neck.

A friend recommended VEGETINE, and, after using several bottles, I have had no more trouble with rheumatism, and the blotches on my face and neck have disappeared. I have recommended VEGETINE to some of my friends who were troubled with rheumatism, and they have used it with good success, and I will recommend it to all who are troubled in the same way.

Yours truly, VICTOR FIGEON,
Passenger Conductor Grand Trunk Railroad.

Vegetine.
Dr. Callier Surprised.

VEGETINE CURED HIS DAUGHTER.

CALLIERVILLE, Chilton Co., Ala.

May 15, 1879.

Dear Sir, My daughter has been afflicted with nasal catarrh, affection of bladder and kidneys, and is of scrofulous diathesis, and after having exhausted my skill and the most eminent physicians have failed to make her better, I have used your VEGETINE (without confidence), and to my great surprise, my daughter has been restored to health. I write this as a simple act of justice, and not as an advertising medium.

Respectfully, T. E. CALLIER, M. D.

Vegetine.
Worked Like a Charm—Cured Salt Rheum and Erysipelas.

75 COURT ST., BOSTON, N. Y., July 15, 1879.

Dear Sir, I can testify to the good effect of your VEGETINE. My little boy had a SCROFULA break out on his head as large as a quarter of a dollar, and it went down his face from one ear to the other, under his neck, and was a solid mass of sores. Two bottles of your valuable VEGETINE completely cured him.

Very respectfully, MRS. G. R. THATCHER.

Vegetine.
Prepared by H. R. STEVENS, Boston, Mass.

Vegetine is Sold by All Druggists.

SLATE ROOFING PAINT.
SAVES RE-SHINGLING.
STOPS ALL LEAKS.
MIXED READY FOR USE.
CONTAINS NO TAR.

FIRE AND WATER PROOF.
With this paint, old shingle roofs can be made to look better and last longer than new shingles, for one third the cost of re-shingling.

Equally good for iron or iron.

Reasons for obtaining superior excellence over any similar article is in use:

1st. It has a heavier body, one coat being equal to three of any other, and when dry is practically fire proof.

2nd. It is elastic; will expand or contract with heat or cold, which is an indispensable quality in a durable roofing paint.

3rd. It will not crack, peel or scale; being slate, it is a durable roof.